

THE
S P I R I T
O F
Envy, Lying, and Persecution,
MADE
M A N I F E S T:
F O R

The sake of the simple hearted, that they may
not be deceived by it.

BEING

An Answer to a scandalous paper of *John Harwoods*,
who in words professeth God, but in his works
doth deny him, as may appear by what
is herein written. G. F.

*And there shall in no wise enter into the holy City
any thing that defileth, neither whatsoever worketh
abomination, or maketh a lye : but they that
are written in the Lambs Book of Life, Rev.
21. 27.*

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A Paper of lyes and slanders I have lately seen of John Harwoods with his name at it, which he calls A true and real Demonstration why he denyed the Authority of George Fox, which truly the lyes and the slanders are so manifest false reports, that he hath gathered up, to all men that he hath directed his Book to, considering the unclean actions of the person, which are out of and below civil men, may convince all what a kind of person he hath been for several years, which is not like that such an unclean spirit that runs into such unclean actions that came into the open view of the world, when he would have taken away a womans life, and the woman his, about uncleanness, in the face of a Country, and in the sight of the world; and they that believe such untrue Narrations, are the same unclean spirits of his, whose actions, practice, carriage, have been such which are a shame for modesty to mention, and he so loathsome and unclean, not fit to come among sober people, and is not worth the heeding what he saith.

But something is written to his paper, that none of the simple might be deceived that knows him not, nor his carriage, nor his practice, who hath dishonoured God, and his people, and gone into those things, which are out of the bounds of civil men, such an unclean spirit, the unclean spirits may cry up such an unclean spirit to be their teacher.

JOHAN HARWOOD, first, thou sayest *The truth of God among friends thou never didst disown.* Oh impudencie that thou shouldst be so impudent! didst thou own the truth of God amongst Friends when thou acted thy uncleanness? Thy word is never, I never disowned, sayst thou, but in the fear of the pure God, I declare it; wast thou in the fear of God, when thou runs into uncleanness? did not thy fruits manifest quite contrary at the Sessions, that thy practice denyed both God & his people? Was it not time to turn thee out from the Assembly of the righteous, when thou hadst turned thy self from the life and truth: the life turned thee out; now thou makes a noyse amongst some like unto thy self: And did not thou dishonour God and his testimony, and Christ and his righteousness, when thou went into such unrighteous actions? and then when thou hadst done thou runs reviling and slandering, and scandalizing and scribbling against friends, when they could not own thee in thy unclean actions, who never went to the Justice, nor to the Sessions.

to clear truth; & confesse to them thy abominable actions, how thou hadst dishonoured God and his truth, and owned thy condemnation amongst them, and how thou had abused his truth.

And whereas thou charges *G. F. of Capital offences*, which are offences unto death by thy unclean spirits judgment, and there thou pourest out thy envy and malice, which no other fruit can be looked from thee, but it will fall upon thine own head, & whoever joyns with thee in this work, they will fall with thee in the same pit.

And thou goest about to clear thy self from prejudice and enmity, and fathers thy lies and slanders upon God: Oh blasphemy, wickedness and impudency!

And thou sayst, *G. F. hath been searching after the failings and offences of others to publish them*. This is one of thy lyes. But where the offences and failings are, and a changing from them, and the people forsake their offences and failings, that is owned, and that no uncleanness might be amongst us, nor enter into the Camp; if there be any, we search that we may find it out. But in this thou hast made thy self manifest, that would not have offences and failings judged, for he that sins openly is to be reprov'd openly.

And thou sayest *The publication of these things* (of thy lyes & slanders and false reports) *is at the just hand of God and mine*. Thus thou impudently and blasphemously joyns thy self with God in publishing thy lyes and slanders.

And first thou sayest, *G. F. calls himself the Son of God, &c.* And this thou calls a crime; thy actions and fruits hath manifested whose son thou art, and thy self to be ignorant of the Scriptures and the Spirit that gave them forth. And as for the esteem of thee, it was never much valued, though *G. F.* & many other friends, did exhort thee, that thou might have been preserved, as a civil man, & been kept out of these things, which were below many of the World.

Another of thy lyes, *That G. F. should set up himself in the high place, and throw down others*. This is another of thy lyes, for it is the Lord that set him up, and not man, and such wicked unclean spirits as thine is, he doth not own, and such unclean spirits as thou art, are not Gods inheritance; for I do Judge and am above all such, and ever was, and ever shall be. And so thou art one fallen into the divers temptations, and hurtful lusts, but thy heart is given up to the same which is come up to open view.

And what ado hast thou to talk of God, and his divine glory, and his truth, and his people, whose fruit hath manifested the uncleanness of thy spirit. What ado hast thou to take Gods name in thy mouth, that hates to be reformed? For *Korah* when he gainayed *Moses*, he gainayed the Law, when he went from truth; and such instruments as thou art, hast dishonoured the Lord, more then ever thou hast honoured him, and his people, and his truth, and therefore thou ragest against them that have lived in it, and have kept their garments clean. And such as thou art said Christ was a Devil, though they could find no seam in his Garment.

And what dost thou talk of *Israel* who hast gone from that which did convince thee, and now become a railer, and false accuser, and impudent; and thou hast been led into open prophaneſs, which God brought to light; that the very earth could not bear thee, but judge thee; and therefore dost thou think that his people would receive thee? Thou art far off from the fellowship of them; if thou hadst intended to have got in amongst the fellowship of the Saints in light, and the heirs of the Gospel whose Conversation is in Heaven; thy way had been to have gone to the Magistrates, and the Sessions, and the Countrey, and have preached thy Condemnation for such things, in which thou hadst run out beyond modesty to speak of; and I know none but thee, and such as thy spirit are, to usurp over the Consciences of people, and enthrone themselves with thy unclean spirit, who hath long burdened the righteous seed. But it is risen and will ease it self, and shake you off, like dust and chaffe, and brambles for the fire.

And whereas thou speakeſt of *Legal Prescriptions*, and to enjoyn to the performance of external forms and practices. This is thy self, and *I. P.* that man thou exalts so, which prescriptions and External Forms we judge, and therefore ye rage, and God hath abased, and will abase, and your end is seen and manifested; and thou gceſt and pretends to reach others, and cannot keep thy self as a man, and thou pretends so much peace and love, and manifests so much envy as thou utterest in thy paper.

And thou speaks of *G. F.* to clear himself if he can amongst friends, and he is clear amongst true friends. Thou art denyed amongst all true friends, thou hast nothing to do to come amongst them: and before thou saidst it was a true and real demonstration.

And so then if he can clear himself (thou saist); here thou questions thy own work againe.

Thou saist that G. F. sent a paper with his own hand to it to several Churches, into several Countreys for friends to nominate and appoint such as were esteemed, that they might sit in the place of Magistracy, and to send their names to London to be presented to the present Power to be Commissionated by them. Thou saist, This may wryly signifie that I had an end to my self, to exalt my self in the Government of the Nation, in getting up them to sit in Justice, and I would set my self over them, &c.

There is not a word of this true, for I was not in London when the paper was sent, neither was it ordered by me, neither sent out by me, neither was I at London till after it was sent forth, neither did I know of the paper till after it was sent forth. And thus thou and all people may see thy wickedness and envy; and the intent of the paper, as friends told me, which I beleieve and know it was the time of great sufferings and persecution; when sufferings were laid before the Parliament, they told they knew not how to remedy it, and they told friends that they might nominate some sober men in the Countrey that would not persecute them, and to have them sent up to the Parliament, and this was the intent of friends sending down that paper which thou maliciously makes use of, in rendring friends odious, and me to be the Author of it, who knew not that it was forth, till it was forth.

And thou saist, A Letter went forth in G. F.'s name, with his hand at it, for all that had been Souldiers and Officers in the Army, that had been put forth upon the account of truth, they might send up their names to London, to be presented to the present Power, that they might be restored into their respective places, and there were many among them that could not take up a carnal sword; and so see where this man would have led these people; if he had accomplished this thing, friends had been found in actual Armes at this Powers coming in, it might have caused ruine and destruction of many of the innocent: and this is clearly evident of his usurping the external Government.

This is altogether false, and proceeds from an envious, malicious, lying spirit, and a blood-thirsty spirit, the same that acted uncleanness with a woman, and then would have hanged her, and her thee, for which cause thou wast denied, and art denied.

But as for a Paper given forth for the souldiers giving in their names, which we had many, and others we had not which were written to, to lay them with others sufferings before the Parliament, but not for them to go into their places again, and to take Government, that was utterly denied, and to bear arms again, that was never in my heart, neither do I believe it was in their hearts, when that, that thing was laid upon many of them, and was invited to go to take up arms again into their places, but never intended by me nor them, as I said before; and this lye and slander thou hast uttered forth to manifest thy wickednesse, and further thy malicious spirit.

And as for *John Hall*, what was writ unto him in a private paper, it was from the womans own mouth; and therefore thou shouldest have judged thine own wickednesse, for that concerned thee, and so it was not report: and this is another of thy lyes, who art raging in Hell, and art there digging deep.

And as for *Jane Stoaks*, she is sufficiently known, and what her actions have been; and thou sayest, *G. F. would not suffer her to be assisted in going to Rome*, this is another of thy lyes, for I was not at London at that time, neither did I speak to her when she went, but was in Lancaster Prison, for thou wouldst not suffer her to be assisted in her journey, sayest thou; and for this lye and slander of thine, thou scoffingly saith, *G. F. must come downe upon his knees*, which was in a Goale neer 200 miles off when she went, neither did I here of her going till a great while afterwards; and thus thy envy is made manifest: And thou sayest, *G. F. sent George Bayliff into France, who dyed in Prison, who confest no command from God to go in his service, neither did he know any particular place to go into France*; and this is another of thy slanders and lyes, for he had spoken to *Gerrard Roberts* of it before, and *Gerrard* hath told me of it since, who afterwards came to me in Kent, where we spake of it together: And thou sayest, that *G. F. contrary to the principle of truth, vindicated and justified the practise of Water Baptisme in Humphrey Wooldridge*, who baptized a woman, and because I would not utterly deny *Humphrey's* wrong, and deny him, and judge him out from amongst Friends, as thou didst, who made a discord amongst Friends, who simply did such a thing once, and no more, and here thou thinkest thou hast spied a great

fault, but doest not look into thine own house, who art before finding fault, and judging others for seeking into failings, and here thou hast condemned thy self out of thine own mouth again, to the grief of many Friends, who so impudently made a strife amongst them in judging him.

And thou sayest, *G. F. when he was at London, takes upon him the place of God, and orders those he accounts Ministers in his will, and sends them to the several meetings about London, and thither they must go, whether they have a command or motion of God to go or no, and in his absence leaves one to order the rest in his place the first dayes, who orders either by word of mouth, or by a piece of paper.*

Ans. And this is wickednesse and lyes again, and because thou wast judged out, and hath been often judged, and few or none could ever hardly own thy going to any meeting, for when thou wast at the best state, tender Friends could scarce beare thy spirit, many complained to me of thee, and because thou wouldest run up and down in thy will I crossed thee, and severall were moved so to do, as being a man hardly to be trusted, which since thy actions have manifested themselves; and therefore like *Ham*, thou seekest for nakednesse: if thou couldst find any, nay worse than *Ham*, for he laid open that which was, and thou layest open thy lyes, that thou mayest further make manifest thy selfe, that all may judge of thee, for we do meet together its known, and every one takes their motion, and that hath been long that meetings was not set up by me; neither do I allow any in my absence, neither do I send papers to them, for by the power of God in themselves and the Spirit they and I do know what order is; but thou disorderly man hath gone out of that, and grieved the Spirit by which thou art eternally judged, and judged by it out of the fellowship of it.

And thou sayest, *G. F. sent Milburey Smith into the ministry, and bid her go and be a Mother in Israel, when she was with a bastard-child, and after brought it forth.*

Ans. This is a lye, for I never bid her be a mother in Israel, neither did I bid her go into the ministry; for the first time I saw her I found her in *Kent*, and when I saw her and I enquired of her, and told *Edward Burrough*, I did not like her, and spoke of her turning back to her place, and I do not believe she was with

And as for *I. P.* Unity and amity, that which was written to it will stand, whether thou or whoever oppose, and they which judg- es it knows not the eternal power, and the life of God, and none doth it but such as are puffed up like thy selfe, and sows this in their ranting up and down, and like the untimely Figs, and like the corn upon the house top; and thus against the anointed of the Lord do you bend your tongues, and who said the Seed is fallen; therefore ye cast up the mire and dirt; and if *I. P.* have no better proselites nor disciples than thou, and if thou be the mouth of them, and the maintainer of his cause, it is sufficient for all the sober and temperate that fear God to manifest his end and thine.

And *G. F.*'s Book to the Jews (the Title of which is, *The honour amongst the Jews*) doth not speak of the hat in prayer, which thou & others have perverted my words from that intent to which they were spoken, who wilfully and wickedly would make that which is written to them to another intent, to be for you to pray with the haron, for them to hold up the rotten Principle of the Ranters, for my Book speaks of putting off the hats to Magistrates.

And so you would bring all men to sit like a company of women, & so you would bring all into a form under the penalty of a curse; for *J. P.*'s law was never call'd in, which many observes, like a company of women sits covered, of whom thou learned it, of the woman not of the man, and so it is your law and your curse that we oppose, who stands in our liberty in the power of God before hats was; it is not the hat that will cover thy adulterous spirit, which thou hast taken up from *J. P.* which I have no unity withall, for my unity stands in the power of God before hats was; but what is to be said to such a one, that casts all reverence, and fear, and virtue behind thee, and gone into scandals, scandals, and lyes, and makes them thy refuge? and my practise manifests that I am as I was, and in that which will never change the Seed in selfe, he that can read it may; and the fellowship which stands in hats, and thy unclean actions, and carnal things, and your forms you set up, and would thrust it among Friends, with the power of God before hats was, is denied; and these are more of thy lyes, in saying I would impose and set up external practises amongst the Lords free people, that is your own conditions, that would thrust in your venemous and idolatrous practises amongst us, for as I said before

our practice was in the power of God before your outward things were, and thy unclean actions and practices, and thy unclean things which hath been related in papers.

And for saying that *I said the power of God had remitted thy adulterous practice*, I bid thee wait in that which did condemn it, that the power of God might arise for to remit, and instead of waiting, thou takes up all the lyes and slanders that thou canst, and so publishes thy spirit, but I am known to God (whom thou hast dishonoured) and manifested in the hearts of his people, whom thou hast disgraced.

And what testimony hast thou but lyes and slanders, and strengthens thy self in thy wickednesse, and so thou covers over thy lyes with God, and Christ, and Testimony, and now thy wickednesse boyls in thy hearr.

And as for thy scornings and scoffs, saying, *He is shifting from place to place, from City to City, and Countrey to Countrey, to shun a Prison and persecution*. This is more of thy lyes and slanders, for I am known to the Lord, and am in his power, and do as I am moved in it, and the shifting and shrinking is thy own state from place to place, who hath run into these intolerable wickednesses, and prophanenesses, and to cowardlynesse when thou wentest from truth into thy immodest carriages and practices. And others they went where they were moved. But that evil spirits like thy self watches for evil, and feeds upon lyes and evil thoughts, thy judgements, which will fall heavy upon thy head, and theirs in the end, and what thou sowest, that thou shalt reap to thy self a heavy burden.

And thou saying *I sent Thomas Richardson to Ely, and refused to go my self, and friends desired it*. This is false, for *Thomas Richardson* was not with me, he was 100 miles off me, for *Thomas Richardson* would go as he was moved; neither did I know that he was there, till he was in Prison, and he had been there, and I sent to him, if he were moved he might go, but I did not know that he was there, till he was in Prison. And as for *Ely* friends, there were many of them with me at a Meeting, and I had places to go to, and this is thy envy and wickednesse, and there are no friends that did ever desire me; when I came to answer them, when they were satisfied. And as for saying *T. R.*

burdens the Seed of God, thou mayest for shame stop thy mouth, for the light of salvation is thy condemnation; solets the favour of death unto death to thee, which is the favour of life to another, and that I beleeeve *Thomas Richardson* will never deny; and thou that hast lyed and slandered me, I do not beleeeve thou wilt speak truth of him.

And here are more of thy lyes in saying I sent papers to *Virginia*, to slander *John Parrot*, and *Jane Stoakes*, in a reviling manner, setting his servants at work, and this is a *Judas-like* spirit and work, mark his end.

The like same spirit said, I had sent papers to *Thomas Thurston* against *Jane Stoakes*, and *Elizabeth Harris*, and when *Thomas Thurston* came, he manifested their lying spirits, who said he had not received any Letter from me; but where deceitful spirits run up and down among friends, their tongues preaching one thing, and their lives another, I deny them and shall write after them, as I am moved of the Lord God, and deny them if they do not return by repentance.

And whereas thou saist *G. F.* caused *John Fritwell* and *Christopher Gilbourn*, and *James Nailor* and others, to go down upon their knees afore him, and to make their Confession, and to own Judgement upon that which was charged against them, All people can tell in the *Bull and Mouth*, whether I spoke to *James Nailor* to fall down upon his knees there; by that they may judge of *Fritwel* and *Gilbourn*: for if *James Nailor*, or any else did, or do condemn upon their knees before the Lord, that which they have done against him, in dishonouring of him and his people, I shall never deny it, nor call it idolatry, for if *John Harwood* had done so, gone among the Justices, and in the Countrey, and amongst the Lords People whom he had grieved, and condemned what he had done and acted, and scandalized the truth, it had shewed a penitent heart, and tenderness, and something like the truth, and that would have preserved truth, and not have dishonoured. But instead of doing so, he is grieved at them that did do so, far off of acknowledging, far off of such an humble mind, as kneels down, sits upon his breech with his Hat on his head in prayer, and so like a numb thing without sence and feeling of the Spirit. In this Capital crime thou speaks of, which thou must judge and condemn, thy actions and

practise; and all these things thou had wickedly acted, thou hadst better have judged and condemned, but *Esau* could not find repentance, though he sought it with tears.

And the Seed of God doth condemn all that is contrary to it, & such actions & practises as thine, its set atop of the head of them.

And as for thy envy, & malice, & raging, because I have written against the high places & Pulpits, & says I allow of such like places in our meetings; there are no such things like a Pulpit in our meeting, let all Friends judge of this, if there be any such thing like unto a Pulpit, for where Friends stands, other Friends stands and sits upon them, and this is one of the capital crimes as thou calls it.

And because when Friends go to marry, they were to publish it sometimes before in their meetings, and because it was to be laid before the men Friends, & women Friends to have there approbation before they take one another, *this shews a changable spirit & a fallable.*

Oh the adulterous spirit cannot abide to come to the light, what if it be declared at the market place, for thou art afraid of the light who art out of truth. And Friends, who are moved of the Lord God to go together, whom the Lord joynes in the honourable marriage, in the undefiled bed, this we do according to the practise of the Saints of the most High, publish it to them that be in the Power, and Spirit, in which Power and Spirit there is order, which power of God and Spirit of God is before thy defiled bed was; & as for the speaking of it in meetings, & and laying it before mens meetings, & womens meetings in *London*, who loves wholsomness, this is no contradiction, but it is one with the former, which thou scoffingly calls order; but thou would do what thou doest in the dark, where thou art & canst not abide the light; and therefore declare it in mens meetings, & womens meetings, that is to stop unclean spirits like thine, who declared it in the meeting at the *Peel*, & the woman declaring nothing, & then runs into the country, & committing adultery with another woman is thy order and forme thou gets disciples into; and therefore to speak it in men and womens meetings amongst Friends in the truth, this we own to keep down such evil spirits as thine, they being in the truth, that the thing be done in the light, but thou that hates the light hast loved the darknesse, and so thou hast fellowship in it. And as

for *John Moore* he is owned, & thou wast never to be compared to him nor his ministry, and that which thou hast spoken of him I believe is like the rest, for I have not spoken to him about that thing, but I believe its like the rest of thy lyes.

And as for *M. F.* thou art not worthy to take her name in thy mouth, a vertuous woman, when thou sayest, *being shut up in a room near Newgate several houres*; this is thy malitiouiness, wickedness, for there was her Son in law, and her Daughter was passing to beyond the Seas, where they had something to speak together, where several Friends desired to come in and could not, because I had some businesse to speak with them before they went beyond the Seas, which was the occasion of stopping of some Friends; and this is like thy reports at *Elizabeth Trotts* house, thy false reports: And as for her being weary of my company, or questioning any such thing, or questioning me or she, this is like thy rest, and I believe she will tell it thee to thy face, for what is to be looked for from thee, & what thou hast acted, with that same line thou measurest others, an innocent people, and a righteous people; and thou that hast no other stuffe to feed people, but such stuffe as this is, with thy surmising and evil jealousies, to judge others to be like thy self; but truth is clear and is over all, who art like *Cumberland* and *Purseval* in thy words, but worse in thy practise, but the Seed is atop of all your heads, and they that will feed upon such things will sink themselves.

And as for *G. F.* going up and down to reproach and revile the innocent, & to warn Friends not to receive him, these are all lyes, or any where else have done the same, these are all lyes, but deceit I judge where-ever I find it, and ever did, and ever shall; but in the will of the Lord I doe it, and his honour & glory I seek, but these have been thy words, to envy, hate, slander, raile and accuse these many years, but I am in the Spirit and Life, and in the Life that ever was that never falls, nor never will fall, that never changes, nor will change; and what dost thou talk of *Israel*, and *Saints*, and meekness, and love, when thou art in thy lyes and slanders, and false reports, and uncleannesses? but thou and such as thou art hast cast off meekness, and trampled upon love, and cast away pittie, whose fruits declare thy prophaneness, for *G. F.'s* spirit hath shewed thee restoring the lost sheep of *Israel*, but such spirits as thine and yours.

have driven many back to the world, with your fierceness in the devouring nature; and as for thy denying *G. F.*'s authority, and others, thou sayest, which is like thy self, they should have set down their hands to a paper, that they might have come to light, thy denying is nothing worth, for when thou wentest in to the adulterous spirit, and into the uncleanness, who never was re-deemed out of it, but gets it in the hypocrisie, what thou professes of God, but denied by the power and life, and so thy testimony is dead, and thy works for the fire, and the power which I have received is from the Lord, and not usurped, by which I deny all unclean spirits and actions, and the power that I am in, is owned with the Spirit of God in every man; and this is to satisfy all people of your testimony, because I judge thy uncleanness, and unclean spirit, and unclean actions, and then they will cry they have no great honour of thee, neither the Lord nor his People, nor sober men; and *G. F.* never struck at the life of God, but always struck at the unclean spirits, and thy unclean actions; nay, there are other things that I judge besides the Hat, thy nasty, dirty paper, which is a shame to modesty to mention. And *I. P.*'s hath sufficiently manifested it self, and the end of it where it is run, and his paper which is not for modesty to mention, seth in writing; and we know what life he had, the fruits of it hath manifested it self discovered, and these thou calls virtuous, but is one of the seven sins which *Solomon* speaks of, for that which is excellent, and virtuous, and glorious, *G. F.* always loved, and self honour he alwayes denied, there are thousands in the life can witness it; but thy self honour which thou and others seeks and speaks of so much, and the spirit of *Saul* is entred into many of you, and a worse, and *G. F.* is in the Spirit of God, the Seed that never fell, nor changeth, and all your Briers and Thorns, and slanders, and scandals, and lying reports, the Seed that he is in and of, was before they were, and will stand when they are gone, and he is in his strength, and the glory of the Lord, by which the Lord hath clothed him withall, and his eye is opened, and his ear is opened; and all who hear God, and fear God, their ears and eyes are over your lying tales and wonders. And when thou hast raked up all thy lyes together, thou saist this is a true and faithful Testimony, which is as false as can be: and *G. F.* sought to preserve the life in *I. P.* but

that thou and he kicked against it; and surely *I. P.* maybe ashamed of thee, he is sad and grosse indeed, if he set up thee to be his Factor. For did not he pretend to go to preach the Gospel at *Barbadoes*, and did not he go into the earth.

And the son and the heir *G. F.* ever owned, but immodestly and undiscreetnesse his soul, and heart, and mind, and spirit was ever against, and denyed self-interest, and the glory that fades, who exalteth the Lord, and the Lord of Life and Glory is risen, which comprehendeth all such dirty spirits as thine is; and the zeal of the Lord shines over them, and will stain all your glory of your fleshy spirits, and utterly overturn them, for the Lords Government is set up, and the Heavenly Authority over you all, in the hearts and consciences of his people, and such spirits as thine are, cannot bring them into traditions, nor into the beggarly and outward rudiments. And is not you that exalts both Hat and Man, and his outward traditions, that is thy exalting, and so justifie thy own unclean actions in *Essex*, which are not fit to be mentioned. Who neither thee, nor thy practises, which are so bad, nor hardly fit to be mentioned; who by the Truth and the Spirit of the Lord God, are judged for ever out of the Assembly of the Righteous; but this is written that no simple ones might take thy lyes and slanders for truth, and for trus sake (who are unfit to be taken notice of) for Truth clears it selfe, and the Seed is over all what any can speak against it. And it seems there are some others thou hast with thee, that watches for evil, and goes from the spiritual food, and are watching for evil to feed upon, but they have got none here, but hast invented much thou hast for them to feed upon, and thou hast no true guide in thee, nor these that holds thee up, nor testimony of God, nor power to call thy self to account for thy actions, who hath sold thy self to work wickednesse, which all will fall upon thy own head, and there are no friends in the truth of God, will give any credit to thee in what thou writes or speaks, that are modest, or are in the wildome of God.

And as for *Gilbert Laity* and *Gerrard Roberts* and *John Bolton*, they are men of more moderation, and gravity, and vertue, and fidelity, as seeing thy practice, & knowing thy spirit and conversation; and if they see any of thy papers, they are able to judge of them, without any further examination or tryal, as knowing what

an evil person thou hast been, of an evill life and conversation : And *Gerrard Roberts* sayes he knows nothing of it, though this paper was answered long agoe to that, what I had of it, most of thy lyes and slanders before thou published it in print, who by this thinks to vilifie with thy slanders and lyes ; but this is but to manifest thy self, and to sink thee more into the pit of darkness; for truth is over thy head and all these things, and clears it self, and the Seed reigns, Christ ever was, of which I am in the one Light, before the world began, and doth not matter what any slanderous spirit can say or do of me.

And all Friends, Keep your habitation in the Seed of God before these things was, for lying, slanderous, unclean spirits, I do and ever did judge, and can do no otherwise, I have unity with none of them, take them who will, for that I ever denyed them, and do, and shall have a witness in every mans conscience that is pure, and in the day of their downfall and condemnation, of the liar, and the slanderer, and false accuser.

And a great deal of lyes and slanders are in thy paper, which are not worth the mentioning nor writing over, which the Seed runs over them all; for though there be *Judas*es and false Brethren, and such as causes the truth to be evil spoken of, and seeks to sow discord amongst Brethren; and to cast slanders and false reports; and lyes to vilifie the righteous, the innocent, and the pure, and the spotless, whose garments are pure, and clear, and lives an undefiled life. This is no new thing to see such appear now, for they were of old for condemnation ; and so it stands upon them, though they rise up against the righteous, and mount up to Heaven among the Stars, and so fall down to the earth into Hell ; this condemnation of them was ordained of old. The Light is gone over them, in which is our fellowship.

G. F.

Dear

Dear Friends.

THE Life and Power of God, in which ye are raised, and by which ye are nourished and refreshed, is the sure Foundation which shall never be rased out, for it is laid of God, and no man can lay another ; and ye that feel the Life and Power of God in your selves, ye feel Christ the Salvation, Righteousnesse and Wisdome of God, and so ye by the power of God are kept and preserved in sincerity and integrity to God, and thereby comes to be established upon the Rock, which the Gates of Hell cannot prevail against, nor all the fiery darts of the wicked touch ; and in the Power of God ye being gathered and established, ye stand and live in that which scatters the clouds, and keeps your eye clear to the Lord God, by which Power ye see in a good understanding through all the spirits and powers which worketh in the darknesse, and by the Power are preserved out of them, and set above them, where ye reign as Kings in the immortal Seed of God, by which the Serpents head is broken and his Seed destroyed ; and this is the true freedome in the Son, who dyed and suffered, and is risen again in life, and brought Life and Immortality to light, in which Life and Light ye are the children of the most High God, and heirs of the everlasting Kingdome of God, where ye have a sure portion in the Joy, and Peace, and Blessing of God, in which sit ye down and keep your habitation, and the God of life and peace, and endless love, be with you all, and cloath you with the Garment of everlasting praise, that in all things ye may give him the Glory, who lives for evermore.

And Dear Friends, Be ye all watchful in the Light by which ye were and are convinced, for the Times are perilous Times, yea, and that amongst such as professe to one Truth, and by declaration speak the same words ; and such there are crept in amongst Friends in the truth, who by fair words and seeming appearances seeks to subvert the simple minded, and to beguile the unstable souls, and so would beget a dislike in the hearts of Friends, against such as God hath raised and exalted, in his heavenly Power, Life, and Wis-

dome; and such Papers there are in Print, which are published by *John Harwood* against *G. F.* wherein he hath slanderously reported of him, and falsely accused him; and if any such papers come amongst you, or that ye may hear a report of them, let not your minds be hasty to believe, that what is so reported is truth, but weigh the matter in the savourly life, and you will feel that it came from a very bad spirit, and not worthy of any acceptance amongst Friends that live in the savour of truth, but is to be judged, condemned, and cast out. And all that live in the truth and the savour of it, will find a sufficient answer in themselves, by which they may receive their satisfaction. And this is signified unto Friends, that no lyes nor slanderous reports may rest upon the truth, nor remain upon the innocency of Gods anointed, but with the true spirit of Judgment they may all be cleansed out from amongst the heritage of God.

And Friends, All that abides in the truth doth certainly know that *G. F.* was raised by the mighty power of God, and hath not preached himself, but Christ Jesus the Lord, and himself a Servant for Jesus sake; he is a living witness of the Resurrection of the Just, not handling the Word of God deceitfully, nor using flattering speech at any time, but in simplicity and godly sincerity he hath spoken in Christ the everlasting Seed; and his word hath not been yea and nay, but from the beginning his word and his preaching hath been unchangeable, and he the same in the truth, without any variableness, and he is grown up in *Israel* in the mighty power of God, and is clothed with the heavenly wisdom of God, where his life is hid from the eyes of his accusers; and they that love the truth, and abide in it, do know that he hath ever been dear and tender over the good in all, and hath judged the evil with righteous judgment; and though there be many risen, which would weaken his testimony, as if it was not what it had been, yet all that have received his testimony, and continue in his doctrine, have a more sure evidence concerning his life, then to be shaken or moved at the report of false accusers, which in the Light is seen to be that spirit which strikes at the Life itself, and so would kill and take possession, which spirit is to be judged by all Friends in the truth, and the souls of such pried who with it are ensnared; for

the day of the Lord is to pass upon it, and it shall suddenly wither and perish, and come to nought; and all that give up their belief unto it, and therein doth abide, they shall fall as leaves from the Tree, when the vertue retires into its Root. But as for G. F. the Lord God hath exalted him, and the Glory of the Lord rests upon him, and all that have received his Testimony in the love of it, and the Testimony of such as preaches the same Word, and therein doth abide, even the same glory in their measures doth rest upon them, and a sure defence is stretched over it, and the Storms of restless Clouds shall never blast it, nor the waves of the troubled Sea flow over it, the Lord hath spoken it. And this is manifested unto Friends in love to the everlasting truth of God, not setting up a man, or throwing down a man, but in all things giving the power preheminance, and in dearness to the Vessel that is filled with the excellency of that treasure, and also beating down the Prince of the Power of the Air, the spirit that worketh in the children of disobedience; knowing in the Counsel of the Lord God, that whatsoever such spirits pretend to, or in what likeness soever they do appear, yet the deceivableness of unrighteousness is lodged in the Root: And therefore my dear Friends, of all such beware, and love the word of truth, and live in it, that in love, meekness, and peaceableness, ye may feel your rest in the bosome of the Lamb; and the blessing of the Lord God be upon you for ever.

William Smith.

THE END.

Let this go only among Friends.